the mountainside, causing his death. The herdsman had then smote the father of the *Jinni* in fact, for his soul descends to the Inferno. The Kurds also speak of *shaitan* ("satan," used in the Quran and the Arabic derivation of the Hebrew word for "adversary"), devilish beings like the *Jinni*, but of a more congenial and ingenious character than the *Jinni*. "When the first phonograph was heard in Suweidia," Ba'ez Effendi related, "the people said there was a *shaitan* in it." There are also tales of malicious men and women who are able to change themselves into animals, such as dogs. The townspeople, however, are far from demon-ridden, and, outside of a few precautions against *Jinni*, these are largely matters of conversation, pertinent to the mere discussions of religion in the tea-shops.

In contrast, *chem bad*, "the evil eye," is a subject of the greatest concern. One who has the evil eye may by his glance alone bring destruction to a person or an object. The interesting characteristic of the evil eye is that its possessor may be unaware of it and is normally without malice. If, for example, a childless woman looked on the son of a neighbour, that fleeting moment of jealousy and malevolence she experiences, which is, in a way, the evil eye itself, can cause the death of the child in question. Ba'ez Effendi's son had sickened and died, and he states flatly that this had been due to the evil eye. Further, it is believed that the individual who at one time or another has this unfortunate power cannot always